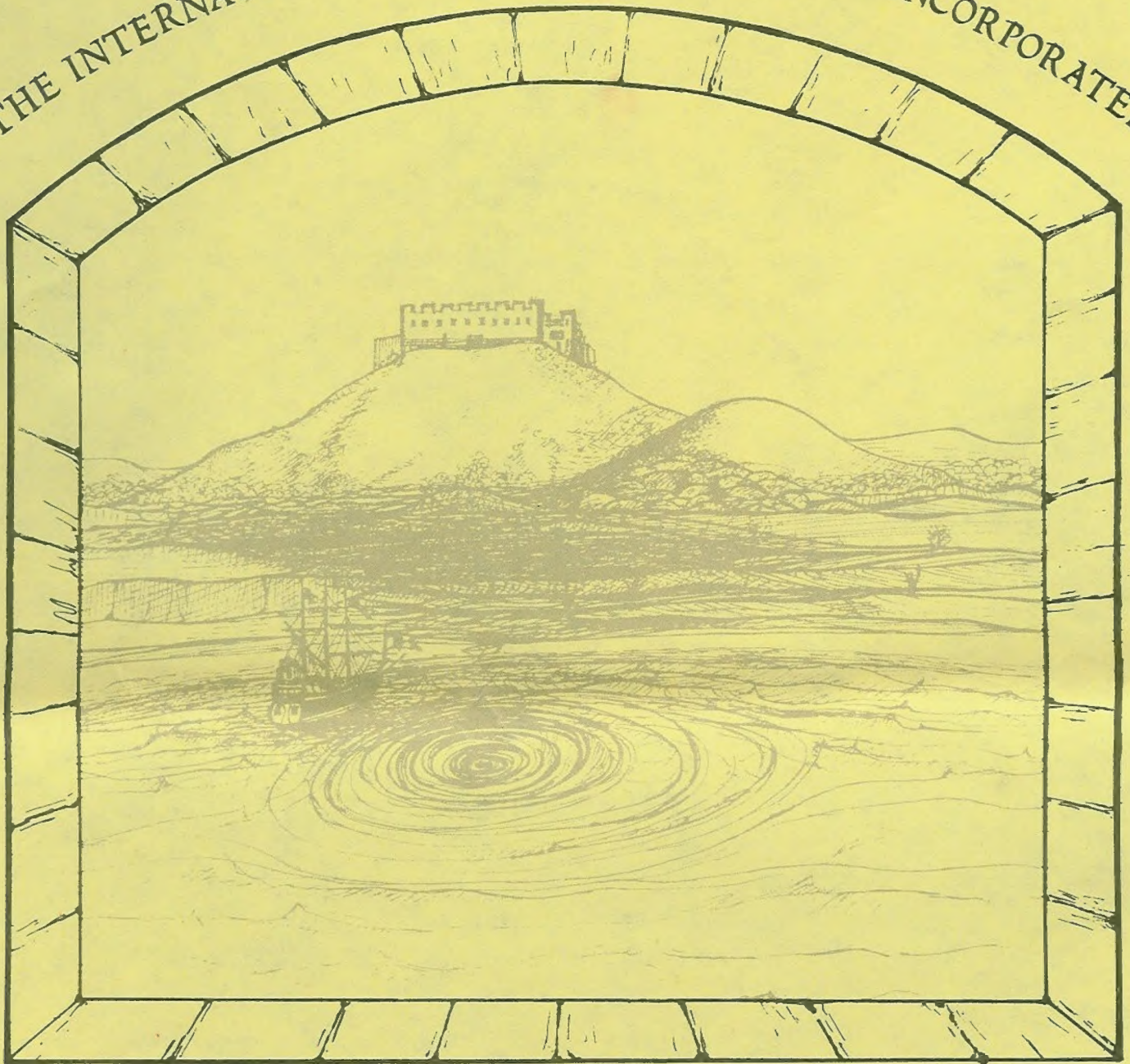


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

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PLANE III

GRADE: *COMPANION*

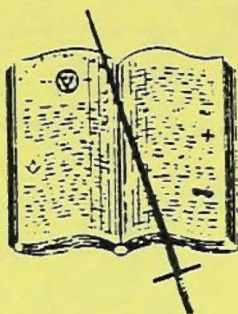
LIBER 52 THE CLIMB CONTINUES!

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Sunday

Dear Companion

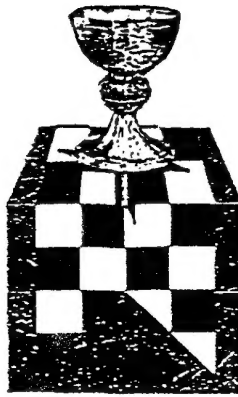
The atmosphere is electrifying! There is no need to say anything more! Your exam comes with the next Liber!

I'll seeing you but you won't be seeing me !

Sincerely in the Works
INTERNATIONAL COLLEGE OF MARTINIST STUDIES

Sacres

L52 IC



#197

Beloved Companions

We continue our approach to the Grail.

THE ESSENES

The Essenes were members of an esoteric order which was born and developed during the two centuries which preceded the capture of Jerusalem by Titus and the period until the destruction of the second Temple about 70 AD. The discovery of the Qumram manuscripts (popularly known as the Dead Sea Scrolls) in 1947 brought a considerable amount of information about this ancient sect to the notice of the general public. Non-esoteric circles have begun to realize that the influence of the Essenes on early Christianity was far greater than at first imagined. Some of these manuscripts can be seen today in a museum built especially to house them in Jerusalem.

The etymology of the word Essene is disputed among experts. It is generally believed to have originally derived from a word which meant holy or saintly. There is reason to believe that the teachings and practices of the Essenes were of Egyptian origin. According to tradition, at the time of Jesus there existed three religious sects among the Jews in the Holy Land — the Pharisees, the Saducees and the Essenes. Some historians believe that Jesus was an Essene because while he denounced the errors of the two other sects, he never criticized nor even mentioned the Essenes. They further support this belief by observing that many of the precepts of the New Testament coincide with the teachings of the Essenes. The Temple tradition asserts that both Jesus and his parents were Essenes.

The Essenes were strict in the observance of their rules and lived a very pure life. They inhabited a separate community near the Dead Sea to avoid contamination and to await the coming of the "Messiah".

Their observance of the communion and the sharing of bread which as we have seen was first attributed to Melchisedek, has made the memory of these pure men & women much venerated by the Order of the Temple, which considers the Essenes to have been the heirs and guardians of the priesthood of Melchisedek.

BREAD, WINE & WORSHIP Worship originally revolved around the offering of blood, which traditionally was believed to be the carrier of the life force in man. When this was presented to the Divine, man considered that he was offering his most valuable gift -- life itself. He hoped thereby that the object of his worship would reciprocate by permitting him to share in unity of a higher order. *The substitution of bread & wine did not change this approach to worship.* Bread & wine were the result of a whole series of efforts by man & Nature in the harsh and arid soil of Palestine, and were therefore considered to be the best of Nature.

Bread was vital for survival in those times. Little wonder, then, that it was considered a gift worthy of the Creator. Wine was evocative not only because of its colour, but it was also seen to symbolize and express the very life force of Nature. Thus when these two elements of material life were presented to Divinity, man expected that in exchange, these offerings would be spiritualized, so that in consuming them ... he would share the nature of the Divine.

Over the centuries there have been people charged with the progressive refinement of the material preparations for the communion rite. Whether they were consciously aware of it or not, the whole objective of the exercise was to realize Cosmic Unity. It is interesting to note that the host of the communion service is round -- and the circle is the symbol of unity.

THE MASS The ceremony instituted by Melchisedek represented the Old Covenant between man and the Divine, whereby bread & wine symbolized the essence of the earth. The Eucharist, which is the name given to the communion ceremony first performed by the Christ at the Passover Feast, represents the New Covenant. It is believed that in the ceremony of the Eucharist, the solar energy of the Christ force descends to act as an intermediary so that to the extent of their spiritual possibilities, worshippers will be enabled to approach closer to the Unity of all life.

The important part played by the Essenes in preserving the basic message and thoughts associated with these ideas, and in preparing the ground for the New Covenant, was recognized and commemorated by the Templars. Eclectic as they were, the Templars were certainly influenced by the Essenes in their teachings and practices. Some modern Templar Orders include a rite in their ceremonies known as the Essene Rite not only because of its historic associations, but also because the important part of the ceremony is the breaking and sharing of a

loaf of bread by all present. The act of men & women gathering together consciously to share one of Nature's most precious gifts in a moment of unity, is considered by Templars to be a symbolic affirmation of the very essence of the tradition of the Temple. Thus although the notion of sacrifice which characterizes the Eucharist is not present in this rite, it is a unifying ceremony which seeks to reinforce the links between man & his fellow beings and between man & the Divine.

THE HOLY GRAIL

INTRODUCTION

#198

SYMBOLS are part and parcel of the human psyche and are of the highest spiritual and psychological importance. They dwell in our subconscious where they serve as accumulators of psychic energies. When set in motion these can have far-reaching effects on our lives, not only in terms of how we perceive reality *but also in motivating us to various kinds of action.* Symbols can be manipulated by us, or by others, in order to change our perception of ourselves and the world around us.

ARCHETYPES Modern psychoanalysts, such as the Swiss Carl Jung, have confirmed what was always known to initiates -- that in addition to our individual symbols, there are symbols of great power which dwell in the subconscious of the race, or what Jung has christened the 'collective unconscious'. These collective symbols, (also called **archetypes**,) act and interact with individuals, regions and nations, influencing our aspirations, feelings and culture. Some of these archetypes are extremely positive in bringing about psychological wholeness or greater spiritual awareness.

MYTHS Closely linked to these collective archetypes are certain cultural phenomena known as myths. A myth can be defined as a fictitious narrative which can express certain truths, usually in dramatic form. Often the story which gave rise to a particular myth was based on certain actions which did take place, but which over time became dramatized by succeeding generations of narrators. It is as if certain archetypes became gradually superimposed on particular myths. Archetypes continually seek to express themselves through human beings, and the collective imagination willingly assists in this activity.

In certain cases there is such an interaction between the archetypal symbol and the myth that after several generations people no longer differentiate between the symbol and the myth.

The Egyptian triad of Osiris, Isis and Horus are very evocative symbols, and are used in meditation in many schools of esoteric teachings. Historians are not certain whether they actually lived, whether they were rulers who were deified after their deaths by popular imagination, or were personalities completely created by legend. Today it is not important whether they existed or not. They have become psychological realities thanks to the power of the archetypes and as such they can influence our inner world if we know how to approach them.

MEDITATION UPON SYMBOLS

Anyone wishing to demonstrate for himself the validity of the above statement has only to select a set of positive symbols from any of the great spiritual traditions and meditate regularly on their meaning. He or she will be surprised at the effect these symbols will have on their inner life. The only precondition is that symbols from different traditions should not be mixed and the symbols should be given at least a month to gestate in the subconscious before results can be expected.

The Grail is one of the most important symbols in the tradition of the Order of the Temple. The story of King Arthur, his Knights of the Round Table and their search for the Holy Grail is part of the mythology of Western culture. To most Western people, the mere mention of the quest for the Holy Grail touches well-springs of awe and nobility in the subconscious.

THE GRAIL

Many books have been written about the Grail. It is not my intention here to even try to attempt a synthesis of literature about the Grail, but rather by evoking a number of ideas to stimulate you to become aware of the spiritual reality of the Grail. I made reference above to myths and the interaction between myths and symbols. The Grail is without doubt one of the most powerful symbols which exists. From my own experience, it is impossible to meditate regularly on its symbolism without feeling powerful effects on one's inner and outer life. Indeed, so powerful is this symbol that those who, like Parsifal, (of whom we will hear more about soon) have the spiritual and psychic sensitivity to respond to it, can find that their lives are dramatically affected (to say the least). Individuals of this kind are indeed born Knights of the Holy Grail. Why some people should be more endowed in this respect than others is a long story. The answer to this and many other seeming enigmas will be found by the true seekers of the Grail, whether he is born a knight or merely a humble sword-bearer. I can personally guarantee that the how and the why will be revealed to the sincere seeker who undertakes the Grail quest by dedicating himself to the ideal of spiritual self-discovery and, above all, to the service of humanity.

All spiritual traditions give various versions or interpretations of the Grail story, in which the hero sets out on

a quest. In some, including the Western Tradition, the Grail is symbolized by a cup, while in others it is a stone or dish. In all cases, however, the object is some kind of receptacle into which the essence of spiritual realization is placed for safekeeping and for transmission to the worthy. Some traditions claim that real physical objects are involved; others state that a material object which over the centuries has been revered as the Grail eventually takes on the qualities of the symbolic Grail. Yet another view is that the Grail is a powerful archetype which exists in the fourth dimension, and which because of its importance for the evolution of humanity is particularly susceptible to solicitation from those who possess the necessary sensitivity and whose everyday lives express sacrifice for the divine ideal. According to this school of thought, in the condition just described, the archetypal Grail could ensoul an object such as a chalice or cup, or even in certain special situations manifest itself to people in a vision. From my own experience, there is something in all these assertions. How much of all this is physical reality, symbolism, or something in between ... I am inviting you to find out for yourself. It is so much more exciting and effective to find out certain things for oneself. And who knows, you might find out that reality is stranger than fiction.

JOSEPH OF ARIMATHEA

Some people believe that the viewpoints I have just mentioned could explain some of the legends about the Grail. For example: there is the legend of the cup which Joseph of Arimathea was said to have used to collect the blood of Jesus and which centuries later made its way to the Cathar country in France. The story goes that at one stage it was carried to the provinces of Aragon, Huesca and Navarra in northern Spain for safe-keeping, after which it disappeared. A replica is kept today in the Cathedral of Valencia. Another version is that the Grail eventually reached England where, after a stay at Glastonbury, it also disappeared. In certain esoteric circles there have been hints that there are places on our planet where the vibratory conditions are such that the seeker may more easily contact the spiritual realities symbolized by the Grail. Nowadays the veils which have been held over certain teachings are being lifted and with a bit of work on himself, some patience and perseverance, the seeker will undoubtedly be rewarded.

It is interesting to reflect that although Christian doctrine has taken many concepts and symbols which were pre-Christian into its fold, the Grail has never been adopted by orthodoxy. Nevertheless, the Grail, with its strong links to Celtic and even older mythology, managed somehow to exist in the background and was never condemned, even during the period when there was strong opposition to anything which was remotely pagan in origin.

The Grail as a cup or chalice is said to represent the feminine polarity of spirituality. If wine is present in it, this is taken to symbolize the male or active principle, the two polarities — masculine & feminine, positive & negative — symbolizing perfect manifestation. The feminine principle in life was not given the same consideration in Western civilization as the male principle, despite the symbol of the Virgin Mary to church doctrine. The adoption of Protestantism as a state religion in some countries diminished its importance still further. The Grail legend, symbolized as a receptive feminine archetype in the collective unconscious, has helped to preserve the feminine principle in man's consciousness, especially during the period of the Reformation which experienced the strong masculine influences of Lutheranism and Calvinism.

In recent centuries our civilization has tended to over-emphasize the masculine principle, and the balancing force of the feminine is now due to manifest in order to rectify this tendency. It can safely be predicted that the Grail mystery with the feminine symbol of the cup or chalice will again take hold of the popular imagination and fulfil its primordial destiny.

WHAT REALLY IS THE GRAIL? In the light of what has been said, could one give a simple reply to the question of what the Grail really is? One answer might be that the Grail is the symbolic representation of what man will discover about himself and about the real meaning of life in his search for truth. The Grail is the essence of all that is, and is yet to be manifested. It can therefore be never fully comprehended, since life in the Cosmos will never end. At our limited level of understanding the Grail can be regarded symbolically as the perfect blueprint of what Man is intended to be at the summit of his evolution on planet Earth.

- - - - -

We will continue!

- - - - -

Q U E S T I O N S

- 1) What is an 'archetype'?
- 2) What is a myth? What values do myths have?
- 3) How important are symbols?
- 4) What effect does meditation upon a powerful symbol have?
- 5) What is the Grail?

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E X E R C I S E

The information you now have about symbols, how you are affected by them, their effects ... their DEEP effects ... should stir profound realizations within you. Symbols are all around you! Affecting you in various ways!! There are particular people, (presently living or passed on, actual people or people said to have lived); there are buildings; myths, (stories); mystical symbols; particular cities; etc., etc., etc., that evoke memories, ideas and inspiration, that you are CONSCIOUS, or UNCONSCIOUS of . i.e. subconsciously aware.

As we have said repeatedly throughout our instruction, it is of little use having knowledge if it is not applied and made use of. The positive results that can be had through the constructive application of symbols is too important to be passed over.

USING SYMBOLS EFFECTIVELY.

There are several approaches. If you are aware of some aspect of your personality that needs correcting, choose a symbol that identifies the particular characteristic that you wish to develop or correct. For example:

If you are inclined to be sickly, choose a symbol that suggests to you radiant health, for example: a picture of someone who exudes health.

If you feel your will is weak, choose a picture that suggests strength, for example Tarot card "Strength" which depicts a lady manipulating the jaws of a lion is very effective on several levels..

With a little study and imagination you will be able to find a suitable symbol/picture that suggests to you particular qualities you wish to acquire or emulate.

Other important symbols may be used for other purposes — such as to stimulate ideas: the Grail cup, the masonic symbol of the Square & Compass, the Martinist Pentacle, etc. etc. — ad infinitum!

THE TECHNIQUE

After having decided on the symbol you wish to use, put it up where you will see it: in your bed room, on your desk at work, in your wallet..... and LOOK AT IT! *Don't let it fade into the background as part of the scenery!* (although it

will still have an effect even if it does). Consciously look at the picture and be aware of why you are looking at it. Study it! Be receptive to it! Contemplate it! Wonder about it! Remember the symbol (or symbols) you choose may include paintings, photographs, line drawings ... they may be clippings from a magazine or book, they may be posters, water colours, compositions you yourself draw, ... whatever.

Can you begin to see how the pictures, objects d'art, 'collectibles', and the other things you surround yourself with, influence you both consciously and subconsciously? And what about television?

The devotion and enthusiasm of deeply religious persons and families, is sustained and strengthened by the many pictures and artifacts which are in every room of their house. These act as reminders ... and attune the minds of the inhabitants to the archetype from where they draw strength and inspiration.

PUT THIS KNOWLEDGE OF SYMBOLS TO GOOD USE IN YOUR LIFE !

IT IS FAR TOO POTENT AND EFFECTIVE A PRINCIPLE
TO PASS OVER!!

"He that hath eyes to see, let him see."

-o-o-o-o-o-o-o-o-o-



#200

Beloved Companions

The Knights Templar !

THE TEMPLARS AND THEIR LEGACY

A BRIEF HISTORY OF THE ORDER

In 1095, Pope Urban II decided to kill two birds with one stone. He would incite the sovereigns of the West to recapture the city of Jerusalem, where the faithful of various religions had managed - though not without difficulty - to tolerate each other's presence since the city fell to the curved swords of Islam in AD 638.

The second aim of the Pope was to bring together in the process, by force if necessary, the Eastern and Western strains of Christianity. The military operation through which Urban II hoped to achieve these twin ambitions was termed in the First Crusade, -- an ill-fated enterprise which was to change the course of history.

Pope Urban did not achieve his grand design, but after much bloodletting by Christians and Moslems alike, Jerusalem fell in 1099 to the Christian armies led by Godefroy de Bouillon of Flanders. Ironically, Urban died that same year. In the years that followed anyone wishing to enhance his status felt he had to make a pilgrimage to Jerusalem. In the areas close to the holy sites, Christian soldiers assured the safety of the pilgrims but were unable to do so effectively in certain other places.

DATE OF THE FOUNDING OF THE K.T. Different dates have been given by historians for the founding of the Knights Templar. According to Templar tradition, the founder of the Order, Hugues de Payns, a 48 year old nobleman, and eight other Knights took their vows on June 12, 1118 during a ceremony at the Castle of Arginy, situated about 40 kilometers from Lyons, beside the village of Charentay near Belleville-sur-Saône, in what is today the County of Rhône.

The nine Knights formed a brotherhood devoted to Christ, and pledged themselves to ensure the safety of the pilgrims and to the protection of the Holy Sepulchre. Templar tradition holds that the founding knights left that same year for the Holy Land. There is some uncertainty about the exact names of the nine Knights but they are generally believed to have been the following:

Hughes de Payns

Hugues Comte de Champagne	Geoffroy de Saint-Omer
André de Montbard	André de Gondemare
Payen de Montdidier	Archambault de Saint-Aignan
Godefroy Bissor	Roffal

The nine Knights took vows of poverty, chastity and obedience, but also swore to remain fighting men. King Baudouin II of Jerusalem decided to help the Knights and gave them accommodation in a building very close to the site of the original Temple built by Solomon.

FIRST NAME OF THE K.T. The Knights first called themselves the Poor Fellow-soldiers of Jesus Christ, but they later became known as the Poor Soldiers of the Temple of Solomon and then finally assumed their historic title of the Knights Templar.

BERNARD OF CLAIRVAUX The next phase in the development of the Order is closely linked to one of the most important personalities of the Middle Ages — Saint Bernard of Clairvaux. No other single person had as much influence on the medieval world as this monk-statesman. Bernard was not only one of the most outstanding men of his time but probably of all time. Any brother or sister, unfamiliar with this spiritual giant should seek out the details of his life. You will find it a rewarding experience.

Bernard is described by historians as being a slightly-built man of frail health, constantly bothered by a gastric disorder. Despite these limitations he impressed those who came in contact with him by his iron will, his directness and penetrating mind, his radiant mystical spirituality and his understanding of men and events. These qualities made him the uncrowned master of the medieval world. The great kings of his time sought his advice and friendship.

Bernard was born of a noble family in the Castle of Fontaine near Dijon. In 1112, at the age of 21, he abandoned his riches and presented himself at the monastery of Cîteaux. He quickly persuaded others, including five brothers, to join him and very soon they numbered nearly

thirty. Cîteaux is found in the region known today as the County of Côte d'Or in France. Except for a few ruins, very little of the old monastery remains today.

When Bernard joined the monastery it was in deep decline. In a short time by energy and example he completely transformed the situation. When he left Cîteaux in 1115, the impulsion he had given to the monastery was so great that three branches were set up, and at the age of only 25 he was named Abbot of the third and now famous monastery of Clairvaux. The village of Clairvaux is about 14 kilometers from the town of Bar-sur-Aube in the County of Aube. The abbey where St. Bernard lived and worked is now used as a prison.

At Clairvaux, Bernard and his fellow monks built the first buildings with their own hands on land given them by none other than a man who was to become one of the founding Knights of the Order of the Knights Templar: Hugues, Comte de Champagne.

Within ten years of his appointment as Abbot, Bernard had become one of the most powerful men in the Christian world, mediating in quarrels between the powerful of the land, either putting them in their place or giving them advice and inspiration. Because St. Bernard began his career in Cîteaux, the brand of monastic life he founded became known as the Cistercian Order.

HUGUES DE PAYNS Almost any history book will tell you that Bernard gave encouragement to Hugues de Payns, the man considered to be the founder of the Templars. History books will also tell you that Bernard was involved in one way or another with the drafting of the Rule which was given to the Templars by the Council of Troyes. It is also known that despite illness during the Council, he forced himself to lobby for the ecclesiastical and secular legitimacy of the Order.

Bernard's fame grew and so did that of the Templars. They were given many gifts of land and money by admirers or by those who wished to calm their consciences.

In 1125 King Baudouin of Jerusalem gave the title of Master of the Temple to Hugues de Payns. As the Order grew in fame and size, King Baudouin felt that if it could be given official recognition by the Pope, it would be able to help him with his military ambitions. He therefore wrote a letter to Bernard soliciting his help and asked André de Montbard, one of the founding members of the Order and Bernard's uncle, to deliver the letter. Bernard welcomed the initiative and promised to do all he could. Pope Honorius was agreeable in principle and convoked a Council to discuss

the matter. When he heard the good news, de Payns left immediately for Italy with a number of his Knights where he met the Pope and went on to France to await the opening of the Council which took place on January 13, 1126 at Troyes.

The Council approved the Rule of the Temple which was to become the new code of conduct for the Knights. The Rule, which covered every aspect of daily life, contained 72 articles. It was extremely strict and severe and was believed to have been inspired by a rule of Essenian origin known as the Rule of the Master of Justice. Great stress was put on obedience, and everything in it was designed to promote communal life among the Knights and to avoid jealousy and pride. The Rule did not cover administrative matters. By 1267 the Knights themselves had added a large number of other articles dealing with the administration of the Order.

The following is a short summary of the structure of the Order which was developed and maintained until the Order's abolition in the 14th century. In order of importance the officers of the Order were:

- The Grand Master
- The Seneschal
- The Marshal
- The Commander of the City of Jerusalem
- The Commander of the City of Tripoli
- The Commander of the City of Antioch
- The Provincial Masters in France, England, Aragon, Portugal and Hungary.

Other officers were the Draper, the Gonfanonier and the Turcopolier. Each of the provinces had a hierarchal structure modeled on the headquarters in Jerusalem. The provinces were further divided into Commanderies and Preceptories under Commanders and Preceptors. The Commanderies were divided into "Maisons" or "Houses".

The ranks of the Order were composed of:

- Knights
- Squires or Ecuyers
- Chaplains or Almoners
- Sergeants
- Tradesmen, masons, craftsmen and artisans
- Locally enlisted militiamen called Turcoples

We will continue this interesting and important history of the Knights Templar in our next Liber.

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HEPTAD

Beloved Companions

#201

Since my last introductory talk on the subject of Freemasonry, (lecture #195), I have been deluged with questions! And also with compliments. Thank you! In an effort to provide a little more information especially on Masonic beginnings I have prepared this short talk which will give a little more background information. You are aware that there is a very thorough series on Freemasonry being presented in the Libers at this time; as I do not wish to duplicate what is being given there I will only be general.

Among the many guesses at how the word "Mason" came into usage, one is that it was originally derived from an old French word *maçonner*. The word was apparently used to designate a craftsman who worked in stone. It is certain that the word mason was used as early as the thirteenth century.

There are different versions of how the word "Freemason" evolved. One of these versions is that it was a term applied to those Masons who were free to exercise their trade in a particular municipality; another is that it referred to those qualified builders who worked in "free stone" or ornamental stones, and who possessed some architectural knowledge, as opposed to masons who did not prepare the stone but who performed the purely physical task of, for example, lifting and putting the stone in place. There is reported to be a document dated 1375 relating to a meeting of municipal guilds in London which uses the word freemason.

As we saw in my first talk, the craftsmen of old formed guilds, or mutual associations. Specialists in Masonic history seem to agree that the first case in which a "non-operative" mason was admitted was that of John Boswell of Auchinleck in May 1640 in Edinburgh, Scotland. The Rosicrucian Elias Ashmole, one of the great scholars of his time, was admitted as a non-operative mason in 1641. It is still not clear why intellectuals were attracted by a working man's association, nor if or how they managed to introduce a spiritual & moral, rather than an artisanal orientation to the development of the movement.

Again, as hinted at in my last talk, one explanation as to why Freemasonry developed a speculative character MAY BE that men belonging to secret esoteric orders with Templar or Rosicrucian antecedents might have considered these associations to be ideal channels for popularizing ideas for the spiritual and moral betterment of mankind. There is however quite a difference between what could have been and what actually was and until concrete information turns up, nothing on freemasonry's origins can be stated with certainty.

Symbols are also considered by Masons to be very effective ways of conveying the essential ideas of what Masonry stands for. Symbols appeal directly to the deeper level of our beings, as you know, and as Masons everywhere use the same symbols, they consider them to be universal unifying devices which, by continuously reminding members of basic truths, obviate the need for long speeches on Masonic ideals and morality.

The Temple of Solomon is one of the basic symbols of Freemasonry. It is conceived as representing the three principles of man and the universe, i.e. Spirit, Soul and Body. Solomon's Temple contained three sections — a Holy of Holies which only the High Priest could enter on special days; a sanctuary enclosing the Holy of Holies; and a third section where the ordinary worshippers could congregate. The two pillars at the entrance of the Temple are called *Jachin* and *Boaz* respectively. Jachin is the right-hand pillar usually of a light colour, and Boaz the left-hand pillar of dark colour. The right-hand pillar represents the positive polarity of manifestation and the left-hand pillar the negative polarity, or, respectively, the active masculine principle and the passive feminine principle.

The arch or "Royal Arch" joining the two pillars at the top represents the heavens. The floor of the Temple is traditionally decorated in black and white squares representing the earth and symbolizing again the two principles of polarity. Two other important Masonic symbols are the Square & the Compass. Three lights are supposed to be present in a Masonic Temple.

One is the Light Above or belief in the moral order of the world; this is represented in Masonic Temples by the Bible. The Square represents the light Within us or moral conduct, and the Compass represents the Light Around us or the idea of fraternity or service to mankind. Freemasonry is full of other symbols, many of which it has in common with the Rosicrucian tradition. (By the way, there is in Masonry a degree called the 'Rose+Croix' ... if this may be said to commemorate the Rosicrucians of old ... it must also be said that this degree certainly has nothing to do with them.)

Many of the stories concerning Masonic beginnings are considered to be legendary and invented originally to give an air of veneration and respect to the movement. As you know, Freemasonry as a movement is considered to have made its official appearance in 1717 when four existing lodges combined to form a Grand Lodge. Among the prominent figures of Masonic legends are Hiram Abiff, King Solomon's Master Builder, and Jabal, Jubal and Tubal-Cain, the sons of Lamech, also the father of Noah. Jabal was supposed to have been the inventor of geometry and the builder of the first stone house, Jubal the discoverer of music, and Tubal-Cain the first worker in metals.

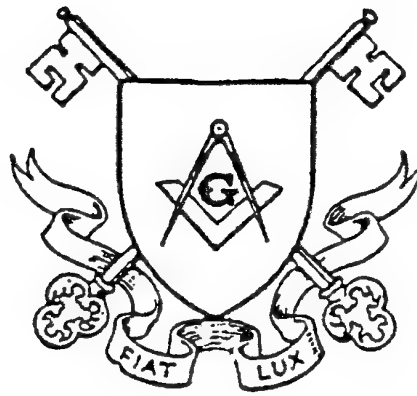
Freemasonry was condemned by Pope Clément XIII, who promulgated the first Anti-Masonic Bull in 1738. Any Catholic who joined a Masonic organization was liable to excommunication. The Pope considered Freemasonry a pagan institution, an idea which was shared by many Protestants. Since then, the ban by the Papacy against Catholics becoming freemasons has been relaxed and stiffened several times. It has also been said that the reason for the ban was because the Catholic Church considered freemasonry to be a competitor. Who knows? I have heard it said in England that the reason why the Anglican Church there is suffering a drop in membership, while freemasonry is gaining, is because the Anglican Church, since breaking with the Roman Catholic Church, has simplified its liturgy, eliminating most of its mystical content and making its services quite plain — so that Englishmen, feeling an emptiness which somehow seems to be fulfilled by ceremony, turn to freemasonry.

The history and complexity of Freemasonry cannot be dealt with in a few paragraphs. As a movement it continues to exist and in the last few centuries many of the most powerful and famous people have become Freemasons. Some people however continue to view it with suspicion, regarding it as something not quite acceptable; others look upon it as a kind of harmless association of quaint people who enjoy old rituals and perform some benevolent work.

And there are yet others who believe that while the vast majority of Masons are only concerned with the external forms of Freemasonry, a small number of masonic groups exist that understand and apply the essence of the Tradition inherited directly or indirectly.

Who knows? !!!

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#202

THE LODGE

The Universality of Freemasonry


Behold, how good and pleasant it is for brethren to dwell together in Unity."
—*Ps. cxxviii, 1.*



THE sentence from the 133rd Psalm most beautifully expressed the universality of Freemasonry. The universality taught by the Fraternity is a state of amicable relationships, permitting diversity of thought and opinion within the boundaries of true unity of purpose and intention.

2 Universality is not only a *principle* in Freemasonry, it is a *fact* in the world in which Freemasonry functions. Go where one will, the Fraternity will be found at Work in some measure. Go where one will within the confines of the Fraternity; he will find the

principle of Universality vital and practical.

3 To express this principle of universality, the unit Lodge is likened to an oblong or rectangle, . This rectangle is composed of two squares, somewhat analogous to the black and white or *double cubical* altar of some arcane bodies that work along Kabbalistic lines. The double square, composing the rectangle or oblong symbolizing the Lodges, expresses this dual nature of universality, as *principle* and as *fact* in the Masonic world.

4 The rectangle has two dimensions, length and breadth. Theoretically the oblong is unlimited in extent, either in length or breadth. Therefore, the Lodge is said to extend in length from the East to the West, and in breadth from the North to the South. Now the true Mason learns that he is to meet his brethren, act toward them and part from them by the principles inculcated by a proper study of the *level*, the *plumb* and the *square*.

5 The level and the square apply to the superficial aspect of the rectangle; its surface considerations. The plumb, however, introduces a new note, or rather, a *new dimension*, that of height or depth or *both*. So, in addition to its length and breadth, the lodge is assumed to extend to the heights of the cerulean canopy above us and to be as deep as from the *surface to the center*.

6 Such comparisons or analogies give us a profound sense of the extensiveness of Freemasonry as exemplified by the theoretical dimensions of the unit Lodge, and, nominally, they also teach us that our charity should be equally extensive. This last application, while good as a platitude, is really without sound logic, for if our charity is exerted to the best of our environment we shall have done well. Obviously, our charity cannot well be cosmic in its scope of application.

7 But this is not what the teaching really means. It means simply that our charity is to be unbounded, unlimited, unrestricted either within or without the Craft, but more probably within it, for the universality of Freemasonry, as described, makes it impossible for the true Mason to fulfil *any* real duty to his fellow men without, at the same time, fulfilling his Masonic obligations as well.

8 The Lodge is said to be as "high as heaven" and "as deep as from the surface to the center." These are remarkable allusions. Let us examine them. What and where is heaven? Not in the blue or cerulean above us. The "blue sky" is simply the result of light passing thru our atmosphere, for way out beyond our atmosphere all is intense blackness, somewhat as at night when light is almost absent.

9 The ancient and archaic concept of heaven, as a state of bliss, somewhere way up above us, is no longer held by thoughtful people. The progressive mentalism now understands heaven to be a state of mind, therefore *within us*, right where Freemasonry's Greatest Light has always told us it is (*Luke, xvii, 21*). This gives us a new light—more light, as it were, on a somewhat clouded phrase. If the Lodge is as *high* as the heaven and the heaven is *within us*, and furthermore is a *state of mind*, then the Lodge is as high as the highest mental and spiritual concepts of its brethren. Therefore, our Lodge will be as high as our minds can soar in practical idealism.

10 The Lodge is as deep as from "the surface to the center." *What is* the surface and *where* is the center? To assume that this means to the center of the earth beneath us would be an absurdity that we do not find the Fraternity indulging. To say it means the center of cosmos would be equally absurd, yet just such explanations have sometimes been given. The center of cosmos is a purely conjectural theorem.

11 The particular phrase in question means, simply, from the surface consciousness of ourselves to the center of consciousness in ourselves. From the surface of our consciousness, or the personality we present to the world, to the real center of our heart or the individuality that we really are; the profound depths of our inner being. In other words, our Lodge will be just as deep as we ourselves are. No deeper. If we are shallow, whatsoever we compose will be shallow. If we are deep in thought, purpose and intent, and reveal our depth, whatsoever we form will be deep also.

12 Let the light dawn, brother. *The real Lodge is the Mason himself.* The collective and chartered body called the Lodge, is composed of individual lodges, just as each human being is composed of millions of intelligent and active cells. *Man* is a microcosm. *The Lodge* is a microcosm. If composed of intelligent, active members, the Lodge will be an intelligent, active Lodge. The Lodge epitomizes in its symbolism an universal status. Man, the individual Mason, summarizes in himself, all that the Lodge implies.

13 It is, indeed, a good and pleasant thing for brethren to dwell together in unity. Unity in the human family is what differentiates barbarism and aboriginalism from civilization as a broad, general division. So good and pleasant is the unity of human beings, that from the earliest times to which human history can penetrate, mankind has sought this unity. Even in aboriginal tribes still extant, we find a sort of Freemasonry into which the young neofite is admitted by trials, some of which are quite severe. Passing his trials successfully, he is set apart as a warrior and thenceforth has a voice in tribal affairs.

14 More important, however, is the fact that, after such initiation as referred to, the initiate tribesmen thenceforth have special meeting places of their own, to which women are not admitted. This has been nicely set forth in Rev. Bro. Joseph Fort Newton's book, *The Men's House*. The point is, that the conscious human mind seeks association and unity, of purpose at least, with other human minds, and the Psalmist simply voiced a concept, or rather, an urge, that is as old as human communal life.

15 The facts just recited prove to us how universal Freemasonry is in its essential principles. The very symbolism of the Lodge is designed to express the fundamental yearnings of men; the fundamental yearning of men for brotherhood, roughly expressed by forms of blood brotherhood and family adoptions.

16 The surface dimension of the Lodge embodies the features of levelness and squareness. Meeting upon this platform, the Mason demonstrates his concept of liberty, equality and fraternity. We learn by the symbol of the square our actions with all men but especially with those to whom we are bound by special responsibility. Brethren part upon the square.

17 Well informed Masonic scholars have written learned papers on the symbolism of the square. The late Bro. Higgins gave exhaustive explanations of the application of the Pythagorean kabala of numbers and geometric forms. They are most interesting and instructive, but we shall not consider that phase of the subject here. We are interested in the principle of universality—at present as exemplified by the *square, plumb* and *level*; these factors constituting the dimensions of the Lodge.

18 The square, as every person knows, is an angle of 90 degrees or the fourth part of a circle. The circle expresses Infinity. The quadrature of the circle expresses the limitations of Infinity only by the four boundaries of cosmos, North, South, East and West. A square, therefore, expresses one direction of cosmos, one aspect of Infinity. Now a square, in a city, means the crossing of two streets. Such a crossing means, to the traveler, either a "*turning point*" or at least the *opportunity* to turn. In any sense, the square, being angular means, beside the definitions ordinarily given it, a *change of direction in which one may be moving*. So, when Masons part from each other, they are moving in different directions, each going his own way, but in parting upon the square, they are not only maintaining the principle of rectitude toward each other, but carrying the *principle* in whatsoever direction each may be traveling, to whomsoever it shall concern.

19 These lessons on esoteric Masonry will be of no interest to or have toleration for the type of Mason who assumes that his Masonic obligations and principles extend to or concern brother Masons *only*. Freemasonry does not teach selfishness. Freemasonry does not seek to establish a clique of exclusiveness who theoretically practice virtue with each other and feel free to be as vicious as they choose with those outside "their set." Freemasonry teaches sublime principles of homely virtue that are to be practised "*with all men*" as the rituals frequently stipulate. The Mason who assumes to be "on the square" only with Masons is the worst type of Mason. In fact, he is not a Mason at all.

20 In applying the level to our ethical code, we demonstrate a *theory* of equality. It is obvious that *actual* equality never has existed and never can exist, for the simple reason that humanity is divided into classes in life's school, just as students are divided into classes in ordinary schools. Always there are entering grades, graduates, and post-graduates. There are researchers and there are those who devote their time to teaching.

21 So in human life, there are those who are just entering upon life's responsibilities. There are those who have learned to assume them. There are those who have graduated from the apprentice period and have taken up post-graduate work by way of establishing themselves independently. There are those who instruct modern young business or professional people in the higher aspect of their chosen vocations. There are many different grades of leaders, teachers, and also, many differing grades of culture.

22 True equality means the equal opportunity that is the birth-right of all men, to make the most and the best of their lives. It doesn't matter nearly so much *where* a man was born, whether in hovel or palace. The thing that counts is, what *stamina* has the man? What sort of *character* does he show? Has he a backbone instead of a wishbone? Masonry gives every brother this true equality, by admitting him upon a *plane of action* that is *spiritually* level.

23 The phrase "spiritually level" may appear somewhat curious at first thought. But is it? Have you ever noticed that the level used by operative masons consists of a bar of wood with a tiny tube of spirit inside, that is quite mobile. The air bubble in the spirit shows the perfect level. Get the lesson, brothers! It is the spirit that makes the true level. The mere fact of social, industrial, economic or other considerations, does not necessarily comprise all that is to be considered in establishing a true equality according to the Masonic Principle.

24 True equality, by the level of Freemasonry, is a *fact* and a *principle united*, upon a spiritual basis. It is the spirit that is the Mason that motivates him to see, in his brother, a man entitled to equal opportunities to make his life a success in all that the word implies in its highest sense. The working tools of operative and speculative Masons alike, become invested with living qualities of constructive value.

25 The Freemason is taught to act by the plumb. When the Old Testament prophet, Amos, replied "to the Lord" that he had seen a plumb-line, he was told, "Behold, I will set a plumbline in the midst of my people Israel" (*Amos*, vii, 8). The plumb line serves two purposes, to gauge exact perpendiculars or upright levels, and—depth. Wherever a plumb line is used in construction work, it signifies the erection of something essentially permanent, something that is to be severely correct in its uprightness and vertical status.

26 We speak of plumbing the depths of an unknown quantity, of a character as well as of a body of water. Thus, it is a symbol of depth. The level, plumb and square, are essential symbols of the length, breadth and thickness or depth of the esoteric Lodge as well as of the exoteric. The square expresses the boundaries of the lodge as set forth by the Four Corners of the World; the level shows us the dimensions of the surface, which exhibit exact equality and evenness, and the plumb shows us the depth. The *apparent* depth is that of the obvious capacity of the individual Mason; the *real* depth is that of his unfathomed and unfathomable nature.

27 The lodge is said to be extensive as it has been described in order to symbolize another truth, namely, that the lodge on earth is but a reflection of the lodge in the inner worlds, a crystallization, as it were, into manifestation. Freemasonry teaches most positively the fact and truth of life continued beyond the grave and so a Mason does not cease to be such simply because he may have "passed over" beyond the veil. Esoteric Freemasonry therefore, includes the Brothers Invisible as well as the Brothers Visible.

28 All the factors described, the true length, breadth, depth, visibility and invisibility, are the necessary concomitants of true universality and they are found to be fundamental features in the highest concept of the Masonic fabric. Those who see in Freemasonry nought but a fraternal order, perhaps the strongest in the world today, have their reward. They find and enjoy a phase of fraternal association, that gives them a continuous social existence and perhaps helps them in business ways, for which Freemasonry was never established.

29 Those who see in Freemasonry however, only a social or fraternal order lose the best that the Fraternity has to give. To them, the deeper mysteries, the real treasures of King Solomon's Mines are forever hidden, because Masonry is composed of quarries in which every Brother is expected to do *some* work. The degrees of any of the bodies in Freemasonry's approved rites, confer a *status only*,—a status that enshrines latent keys and clues. The threads leading to the mysteries lie before the candidate in the lodge room but he must follow them up himself and they will lead him outside the lodge room into the secrecy and quietude of his study, and from thence back into the turmoil of the outer world. First, silent study; second, active practice and application.

30 In its exemplification of the real principle of universality, Freemasonry, right at the beginning, assumes that a Mason is first prepared in his heart. The Fraternity, therefore, does not assume that all true Masons are necessarily registered in the Fraternity itself. Those who receive initiation in the Craft, receive *recognition* as Masons. Those who may be Masons in their heart but have not affiliated with the Craft, have merely placed themselves in such wise that the Fraternity has no way of knowing them to be Masons or of recognizing them as such.

31 The concept that a man is first prepared in his heart, shows the universal idea, however, and removes forever, from the Fraternity's escutcheon, any possible charge of discrimination, except such discrimination as decent people expect and require of those with whom they associate.

32 Universality is the great plan of Freemasonry. It is the primary cause of its universal distribution, so far as this planet is concerned, at least.

For, being universal in its nature, character and purpose, Freemasonry becomes more than a mere human organization. It is a body founded upon such sure, permanent and vital principles, that it has aligned itself with Nature's Harmonic Principle in a way that sets all the Nature-forces at work in its behalf.

33 Not all Masons are perfect by any means. None of them are perfect. And rascals penetrate beyond the tiled door just as they make their way into cassock and surplice, cope and mitre in the Church. We live in an intensely human world and no organization can escape being the possessor of a membership wherein the worthy and the unworthy will be found growing together like the wheat and the tares. Nevertheless, and in spite of this law, so widely operative, the universality of Freemasonry aligns it with constructive forces of such an high order that the Institution is as much to be regarded as a spiritual body as many church organizations claiming the more distinct title.

34 Freemasonry is more truly universal than any church, for it is not fractured as the "Body of Christ" is said to be. While there are differences in the Work as between various jurisdictions, such variations are so slight as to be quite unimportant. Freemasonry has no doctrines or dogmas to compel mental peonage or servitude. Its teachings are so elastic that any type of normal mentalism will find itself at peace in the Masonic structure.

35 There is an esoterism inherent in the concept of universality that does not appear upon the surface. In fact no true esoterism *ever does* appear upon surface conditions. It is not enuf to assume that universality means a broad, general, unlimited inclusiveness, a comprehension of many divergent factors into one collective body, permitting diversity within unity. Such a condition has been most satisfactorily developed by the true Masonic attitude, but it is not all there is to it by any manner of means.

36 The true Lodge, esoterically, is *the Man Himself*. The man himself is not the physical body altho the body expresses the general symbolism. The Man Himself is the EGO, the Spark of the Divine, the Emanation from the Logos that is made flesh. That Ego is on its return journey to its Divine Source or Father, the Master Architect and Master Builder. In making its return, the Ego realizes that it must do so not only individually, but, in equal measure, as a result of a reunited humankind, for Humanity is God thinking Himself into Manifestation. So mankind must become reconciled, reunited, at-one in all its component elements.

37 The Ego knows this, because the Ego at all times functions in a spiritual world even tho incarnate in a physical vehicle of expression in a physical world. The Ego knows that, in order to attain true At-One-Ment with its Father *in heaven*, it must also attain at-one-ment with its Brethren *on earth*. The Egos who understand this truth are they who assemble themselves together in singleness of purpose, possibly only dimly perceiving the real goal toward which they are striving, but nevertheless realizing to some extent their concept of Human Brotherhood as an essential toward Human and Divine Brotherhood; Fatherhood and Sonship.

38 Uni-versality means, fundamentally, *oneness*. Universality makes for unity and oneness instead of *separateness*. There is a unity that includes diversity and there can be diversity without separateness. Separateness is a *cosmic misdemeanor*, for which Humanity is, and has been paying a high price all thru the centuries. The universality of Freemasonry seeks to restore the kind of unity inclusive of diversity that will put an end to separateness and reunite discordant factors.

39 In union there is strength. In separateness there is weakness. The strength of Freemasonry lies in its emphasis on an universality that includes and transmutes into constructive value diversity without separateness.

40 The gift of reason caused Man to think. In his ignorance and refusal to accept what he knew at the time to be a higher guidance, *man thought wrong*. Most of the species have been thinking wrong ever since that day when reason dawned in the human mind and the creature stepped up from the animal to the true human kingdom. All religion, philosophy and all morality

has been and is a process of attempting to *return to the right thought*, the right way of thinking.

41 The Hebrew Tradition has pictured the first concept of separation in the "dispersion" after the "Flood" and at the Tower of Babel. But there never was a flood that completely enveloped the entire earth at one time. There have been several floods and several traditions of floods associated with the cosmological theories of ancient religions. The Flood that submerged Humanity was the Flood of Ignorance, the waters of which are, even now, far from subsided.

42 The Tower of Babel, while having an archaeological interest, is not the point at which the main streams of human evolution diverged, as every ethnologist knows. Both the Flood and the Tower of Babel are "figures" that have their relative values, but not in the ordinary interpretations. Both the Flood and the Tower represent, esoterically, several important features in the life history of Humanity. In our present consideration, the Flood is the tide of ignorance to which Humanity succumbed. The Tower represents Humanity's attempt to climb *up and out* of the depths of ignorance, but by the false method of reliance upon exterior, external and exoteric factors of a purely material nature.

43 Ignorance is mental *darkness*. Knowledge is mental *light*. Ignorance is *lack* of spiritual perception. Knowledge is the *possession* of spiritual perception. Many men have been blissfully ignorant of text books, who have been wonders at spiritual perception thru close contact with and absorption of the teachings of Nature direct from Nature herself.

44 Ignorance is unrestrained indulgence. Knowledge is controlled usage of the desire-factor in our natures. Self-control is one of the ethical factors most vigorously stressed by the Craft for there is no true initiation without it nor is there any real advancement on the Path upward until the neofite has learned to exercise this all-important function. Right at the beginning of his career, the Masonic neofite has to learn to subdue his passions and improve himself in Masonry. To improve himself means to go forward into a deeper understanding of just this principle of subduing passions and exercising self-control.

45 The compasses also serve as a continuous reminder of the same principle,—circumscribing our desires and teaching us to keep our passions within due bounds with all mankind but especially the brethren. There is no feature of exclusiveness here. We are not taught to practice one virtue with our brethren and a totally different attitude toward others. Our Masonic duty is to *all men*. We are admonished to make our efforts evident to our brethren "especially," simply and solely because *our brethren are supposed and are assumed to be doing exactly the same thing toward us and toward each other*. If, "in union there is strength," then the example of many Masons consciously adopting and functioning the same ethical attitude, would serve as a mighty force for constructive good in any community, large or small.

46 Unsubdued and unrestrained passions produce ignorance, destructiveness and mental and spiritual darkness. Subdued passions, restrained and kept well in hand, develop knowledge thru experience, mental and spiritual Light, and Light is the big factor it is the business of Freemasonry to confer. Freemasonry teaches its neofites to learn to subdue their passions, and as they learn, they gradually establish the conditions that lead to knowledge and spiritual light.

47 Freemasonry does more than this, however; in producing mental and spiritual light it presents that light in a way that compels the neofite to work for it until he is worthy and well qualified to receive it. That is why the neofite does not enter into an immediate understanding and comprehension of the so-called "mysteries of Freemasonry" the moment he completes his three degrees in the "Blue" or Symbolic Lodges. The degrees have invested him with a set of keys. He must seek the doors they will severally unlock. If he does not seek them he will never know one whit more about Freemasonry even tho he becomes a Master or a Grand Master. In fact, there are many Masonic dignitaries who know little or nothing about the real identity of the Craft, other than ritual performance and good fraternalism.

48 In Freemasonry, the neofite is symbolically taught first, to work, then second, that he is entitled to wages—of differing kinds, according to his status. But—no work—no wage. So, in working for light, the neofite not only receives it, but he earns wages at the same time. The wage he earns is the power and privilege of *transmutation*. He learns to transmute common ordinary experience into mental and intellectual light. Then he learns to transmute intellectual light into spiritual light. Finally, he learns, at last, to transmute spiritual light into POWER, for all light is power,—radiant energy, and when a man or Mason develops spiritual light within himself, he becomes surcharged with spiritual power that manifests as power in every other way, as well.

49 Without making any claims to be such, Freemasonry is, in truth and fact, a world-educator for, in the process of transmuting our physical experience into mental and intellectual light we evolve knowledge, and this method of evolving knowledge is the only real way of acquiring it. Year after year, students who have grinded thru academic courses win academic degrees. But also, year after year, we see men who have fought their way up and thru, becoming masters of science and industry, whose successes have won them popular and academic recognition and who are crowned with "Doctors" degrees, yet many of them have never even had a grammar school education. Knowledge is won in the world, thru evolutionary process.

50 Freemasonry is thus an agent of real constructiveness. Freemasons are not necessarily *better* than other men, but most Freemasons are better men than they would have been had they remained outside the Fraternity. This is one of the real mysteries of Freemasonry,—the silent, subtle, invisible process by which the Masonic precepts sink into, saturate and motivate the hearts of men without letting them become aware of it at the time. It is when the Mason looks backward in retrospect, that he discovers what the Craft has done for him.

51 A university is a single institution which may, and usually does, comprise several collective groups of colleges, seminaries, faculties or schools, representing specialized bodies. Therefore, a university is in a position to offer the student a much wider, generous and more advantageous program or curriculum than the limited collegiate body. Freemasonry is built upon this very plan,—that of the university, thru its adherence to the principle of universality. Freemasonry is not the product of or confined to a single cultus. It is a true University of Humanity. Its field is the world. It is composed of the collective groups of the most active and progressive minds and intelligences in thousands of communities thruout the world.

52 Freemasonry, therefore, offers to the student of Humanity and Humanitarianism, a training in ethical attainment possessing definite and very real spiritual values to a greater extent than any church or religious body, because Freemasonry is free from doctrine or dogma, regardless of how much some misinformed Masons attempt to read such features into the Masonic fabric.

53 Just as the Church and Synagogue suffer from the efforts of well meaning members, both clerical and lay, to read into them doctrinal teachings never intimated by Christ or Moses, in a similar manner Freemasonry has to endure the same misrepresentation, but the big fact is, that Freemasonry not only has *endured* it but *has survived it* and kept steadily on its way, hewing always close to the mark in spite of it.

54 Freemasonry is often misunderstood even by those who believe they understand it best, and this is because Freemasonry is essentially esoteric, which is its only justification for calling itself speculative. Theoretically, speculative bodies function more directly on a mental plane than those that concern themselves with exoteric and operative affairs. Esoteric bodies suffer, however, when it is attempted to manipulate them by purely exoteric method, for then they present merely the skeleton of a system of culture without however, the spirit that quickens it and makes it to be alive.

55 Freemasonry, to those who have seen the light and have entered into the Spirit that IS Freemasonry, soon learn that the Fraternity is really a vast school wherein is taught a practical system of soul-culture thru spiritual discipline that is veiled to the ordinary observer. The simplest way to truth is usually thru the simplest processes and the simplest methods of expression.

This, Freemasonry accomplishes in a marvelous manner. No high sounding phrases make up or compose its rituals. No magical jargon or kabalistic platitudes compose its teachings. Freemasonry uses the language of Everyman, everywhere. It speaks and uses the universal tongue, not that of school, cult or sect. It uses for illustrations the tools whereby Man is able to make the living that permits him to be—Man. The tools that are right at hand, are the tools that Freemasonry presents to its workmen, teaching them, perhaps for the first time in their lives, how to use the homely implements with which they thought they were so familiar.

56 Right Angles, Horizontals and Perpendiculars may have a very definite allusion to some important Masonic features and the Mason is taught how to regard them and to define them, but, let us add another explanation. Right Angles, Horizontals and Perpendiculars represent *planes of action*. A surface is simply a line projected from itself at right angles to itself, in one direction. That direction may be up or it may be down. Horizontal planes represent action-fields in the world in which we live. Perpendicular planes represent action, not only in the physical world, on the physical plane, but in the spiritual worlds, etheric, astral and mental, surrounding our earth plane, both above, below and *thru* it.

57 Right angles, horizontals and perpendiculars are, therefore, signs to us of worlds within worlds, planes within planes, and serve as guide posts in the journey we are all making from finity to Infinity. In one sense they represent the pathways laid for us by those who have gone this way before us. They are the factors and structural elements upon which we are building our Temple, whether it be the temple of the body or the Temple of Spirit; in worlds seen or worlds unseen.

58 Referring to this principle of universality as a fundamental precept of Freemasonry Albert Pike says (*Morals and Dogma*, p. 276), "Universality . . . that character which has ever been peculiar to it from its origin; and which enables two Kings, worshippers of different Deities, to sit together as Masters, while the walls of the first temple arose; and the men of Gebal, bowing down to the Phœnician Gods, to work by the side of the Hebrews to whom these Gods were abominations; and sit with them in the same Lodge as brethren."

59 This same feature that Pike presents has been duplicated many times over, when monarchs of different faiths have met as Masons in London, Paris and Berlin; have sat in Lodge together and have banquetted together as Masons and Brethren.

60 This, then, is the vast difference between Freemasonry and Ecclesiasticism. The first is founded upon a *principle* and remains unbroken and unchanged by age. The second is founded upon man-made creeds and has been decimated, changed and altered way beyond its original semblance. Universality is cosmic. Creedalism is localized and ephemeral. Universality is all inclusive. Creedalism is tremendously exclusive. Universality lifts a man out of himself into a cosmic consciousness. Creedalism imposes other men's ideas to the suppression of individual ideas. Masonry stands for toleration. Ecclesiasticism—unfortunately, and—regrettably, stands for intolerance, reactionism. Freemasonry makes for progress. It is aligned with every forward movement, idea and concept. It expresses the "onward forever" attitude of intelligent Humanity.



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THE THREE GRAND MASTERS OF THE LODGE OF JERUSALEM.

If the Hiram legend be interpreted according to the symbolism of the ancient Mysteries, it assumes the dignity of a philosophical exposition of the redemption of the human soul. The three Grand Masters become the Causal Triad posited by the initiated philosophers as the true foundation of existence. King Solomon (center) signifies the one Eternal and Unchangeable Divinity who is the Grand Master of the Lodge of the Universe; King Hiram of Tyre (right), cosmic resources, or the energies which continually flow from the sphere of causation into the sphere of effect; CHiram Abiff (left), the Widow's Son, universal activity—the Demiurgus, or Fabricator of the world, the Master of Workmen. CHiram's hammer, like the thunderbolt of Zeus, represents his power over the tangible elements of the inferior creation. The throne of CHiram is the sun, the proper emblem of which is the light delta. It may therefore be correctly said that CHiram assumes, or takes upon himself, the inferior world; that is, he must necessarily be distributed as the active principle throughout the elements which depend upon his activity for their existence. He shines upon his world through three gates—the east, the south, and the west, but from the north, where there comes no light save to the initiated few who, Apollonian-like, behold the "midnight sun." When CHiram, the Demiurgus, took upon himself creation, he began the period of his cosmic martyrdom. As Christ he was crucified upon the cross of the four elements, as Ahrim he was gored by the boar of oblivion; as Osiris he was sealed in the leaden chest of being. His divine body he offered up as food for the sustenance of his creation; for he himself became the bread and the wine of men. The assassins of CHiram are the three dimensions of the inferior universe which attack and destroy the dimensionless and limitless Spirit sent to mold creation into the proper habitation of everlasting life. Even like, the Demiurgus is bound to the Wheel of Existence established